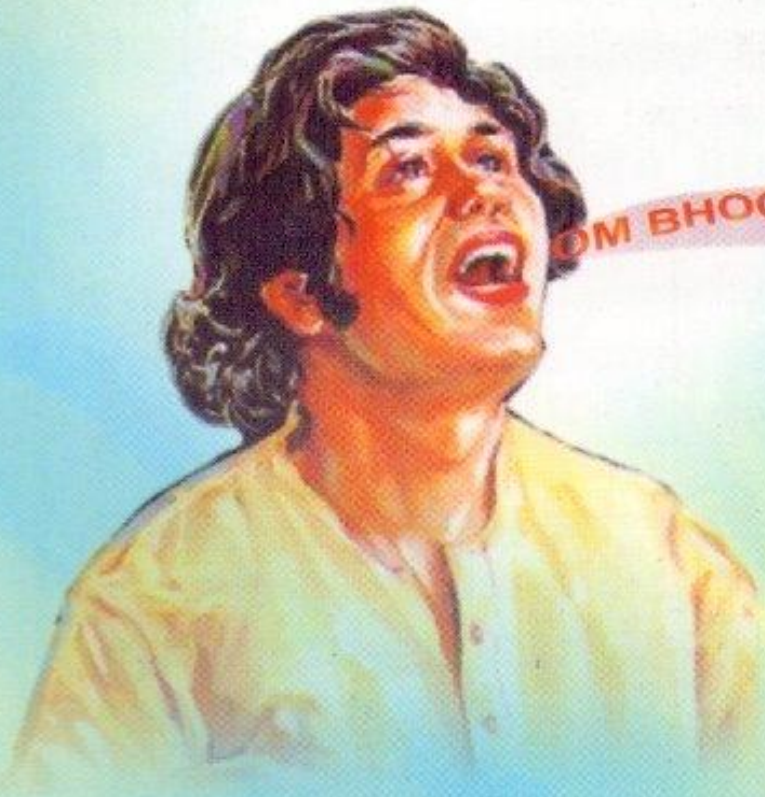
The Science of Mantra



— Pt. SHRIRAM SHARMA ACHARYA

One more distinction of Gayatri mantra (chant) is that in this chant a request is made to the Supreme Lord for granting us good sense, knowledge and enlightenment. The chanting of the 24 letters of this mantra produces an echo from 24 different parts of the human body. This distinction is separate from the special 'circle' produced around the body because of the chant Because of this two types of reaction start on the person chanting the mantra viz the revealation of the secrets of the universe, the erosion of the sins commited by the person, liberation from the cycle of rebirth. In addition the benefit of increase in income, strength and means starts coming in such a way that the seeker neither wanders in the world nor develops attachment to material goods. Since this benefit is not found in any other mantra, Gayatri mantra has been accorded supreme importance in Indian culture.

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The seeker himself is not able to understand from where the idea came. The reason is the science of the sound and the mantra because of which the seeker gets unique dreams, hears special sounds, indescribable joy and light. During this process, if the seeker does not slacken in his determination to remove his own bad tendencies and engage his mind for service to others, then within a short time, he starts experiencing miraculous benefits of Gayatri - worship.

The influence of the innate sentiments within the mantra is capable of revealing such secrets of this vast creation, that it is beyond ordinary imagination. If that were the case , then the highly educated class would be fully saturated with that type of spiritual experience.

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Although this mantra possesses so much power, its scientific basis must not be forgotten. The meaning of science is that a principle should be measurable. This s also called binding it within determined rules or framework. In this it is essential that along with purity of the heart, the chant should be carried out at definite times. At the regular time it is also essential that the chant should be clearly uttered with sound and not mumbled. If the performance of the chant is sometimes hurried, sometimes slack, sometimes in laziness, sometimes wide-awake etc, the results of such disorganised performance are indistinct and puzzling. The reason for uttering the mantra by regulating it with the help of the rosary is to maintain regularity of timed distance between each two chants - neither less nor more. Normally 10 to 11 rosaries' equivalent of the chant can be performed within an hour thus you can achieve regularity by timing with a clock. It is also essential to utter the mantra every day for deriving the full benefits.

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The meaning of the word mantra is cogitation, science, a branch of learning and knowledge. The habit of cogitation is conferred by the power of the mantra. Cogitation means thinking again and again. When we try to put a thought repeatedly into our mind, it becomes a part of our nature,. Hence with the power of the mantra, the mind is moulded acordingly. Alongwith, it is also called that science and faculty of learning by which energy is awakened. It give that knowledge and enlightenment by which ignorance and darkness can be dispelled. By devotion to it, such a change occurs within the life-force by which divine power and joy starts manifesting of the many special aspects of the process of the chant of the mantra, the maximum lies in the 'blast' (or sound) produced. This 'blast' means the extraordinary influence of the special sound in God's element.

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The might or supremacy of the Gayatri mantra is tremendous, but its meaning is very simple. The mantra requests the Lord Almighty to just bestow good sense ! There are thousands of such stanzas and mantras praying for a similar bestowal. There is no dearth of poems in Hindi and other languages praying to the lord to grant good sense. Then why are they not treated on par with Gayatri mantra and why their recitation does not prove useful? In reality, the interweaving of words is really more important in the eyes of the person creating the mantra. It is useless to split hairs over the meaning of the words 'hrim', 'shrim'klim', ''ai', 'hoon', 'yun','phut' etc. They have been created keep in view the level of energy-vibration produced by them and what is their influence on the person who recites, on the external atmosphere and on desired purpose.

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The deity of the Gayatri mantra is Savita or the Sun God which means that whatever benefit, proper health, money and wealth, and desires like begetting a son or achievement of ambitions are fulfilled, their power or inspiration comes from Suryalok (The place of the Sun God or Sun). Whenever a mantra is chanted, then it proceeds with special speed through the atoms in the sky to that deity (the power centre), who is related to this mantra. The necessary energy during the chant is available through the power, and by this power or energy the sound waves — during the chant — are transformed into electric waves and sent as such. It strikes with speed and by it, invisible atoms get slowly transformed and their direction i s also reversed. Minute and bigger atoms, both types provide health-benefits and mental inspiration to the worshipper.

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The place at which the recitation of the mantra is carried out, certain definite types of vibrations of sound are constantly in motion. The people living there are able to experience them. There are innumerable holy places even now in India where at one time ancient sages had practised dedicated worship with mantras. With the passage of time, people who were aware of their special importance such as those wanting to know about the Supreme and saints also selected them for performing penance and achieved spiritual upliftment. Likewise in the divine Himalaya mountains there are so many caves where if one sits with an unruffled mind one can hear the sound of mantras being recited. At some time, the sages had chanted the mantras for long periods — their vibrations are still strongly pervading the atmosphere there. Not only can these be heard and experienced but the seeker can also benefit through them.

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The reason for the prime importance given to Gayatri mantra that the high philosophy of Divine Intelligence is contained therein. The ancient sages inspired with wisdom to think of the welfare of each and every human being of this world, by giving it the maximum importance have named it as Ved mata (mother of the vedas), Devmata (mother of the Gods) and even Vishwamata (mother of the universe). Not only in the Hindu religion but even in other sects it finds a place. Gandhiji believed it to be the main foundation of future world-religion or a world culture and had said that if peace descended on this earth, it will be through inspiration from the Gayatri mantra.

Gayatri mantra is fully scientific and the process of chanting it is not just a psychological one, but it is a science of the power of words based on rhythm and pause.

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All the four truths shown by psychologists as the four supports for the training of the mind are included in japa or repetition of a mantra, Japa can be said to be a good confluence of these four enunciations. These supports are . 1.)'learning' to repeat again and again 2.) One which has been awakened or one which has been repeated over and over again -- to make it a part of one's nature, 3.) Broken relations should be re-established and made permanent, 4.) one's faith, devotion and trust to be made deep and take them to the level of experiencing and sympathising. In the language of philosophy, these are called 1) self-inspection 2) discovering the self 3) self - formation and 4) self - development, in that order, step by step. By climbing these four steps of japa (repetitive chanting) the soul is able to reach out to the Supreme Lord.

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"thee" which confers wisdom — it does not became a sacrament by merely saying once. The mind is like that hard field which requires ploughing, weeding and so on. Sowing the seeds in a hard field amounts to waste of seeds, since these will not grow in it. Similarly the mind needs proper ploughing by 'japa' (or chanting of mantra) so that the seed of spiritual endeavour can sprout and grow in it. Through japa, an individual becomes trained in introspection by which he is able to recognise the dirt within, and prepares a plan to destroy and throw them out. There is no other solution for instilling deep within oneself the divine or spiritual sacraments. Japa is a kind of scrubbing brush which scrubs away the layers of dirt in the mind and heart and thus cleans them.

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It will be an insufficient japa if one is satisfied with mere introspection . The sooner the insufficiencies, weakness and stubbornness or obstinacy are removed, the sooner one will experience the benefits very clearly. One will experience ups and downs in this exercise . Bad habits, desires, passions etc will repeatedly try to make you fall down, but by that time the seeker realises that he is not the body but the soul, which is a hundred thousands times more spiritual than it is physical. Therefore for a mere grain of selfish interst to ignore spiritual salvation is not intelligent thinking. Hence the seeker, upon seeing his salvation in spirituality, retreats sincerely, repents for his mistakes, corrects them and determines never to repeat them.

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For the spiritual endeavour through the medium of the tongue, the policy of the seeker should be adopted when using it for taste and speech. One should not eat out of immoral or dishonest income. One should live thriftily from whatever is earned by honest hard work. One should battle with the bad habit of indulging in the whims of taste and should take simple easily digestible food — like medicine — only to the extent and capacity of one's stomach. For one who adopts this viewpoint where is the point of taking such avoidable materials like liquor, meat etc. He must also avoid irritating spices, intoxicants, sweetmeats and savouries. It is very clear that the kind of food that we take, affects our mind. Simple food increases simplicity of the mind, i.e. frees the mind from distorted thinking.

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The simplicity of food greatly affects the purity of speech. The unseen, hidden power of the tongue is destroyed by undesirable food and the words uttered by the tongue become devoid of the capacity to achieve spiritual effect. The other work of speech is conversation with others. The level of conversation in our daily lives should be imbued with high level and ideal traditions.

The procedure of mantra-recitation is easy but spiritual endeavour with it is difficult, and without spiritual endeavour, proper result cannot be obtained. In this endeavour of chanting the mantra all the senses and sense - organs including the tongue have to be cleansed thoroughly. Those who understand this truth, do not limit their efforts upto the rituals only but also prepare a detailed plan to raise the quality of their life. People will find themselves getting the benefits of their efforts in proportion to the action of the above plan.

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Speech can be put to good use as well as bad. Bitter words, insult, contempt, taunts, slander, back-biting create an atmosphere of revenge, resistance, non-co-operation and conflict. Reaction to them produces conflict, restlessness and lack of mental-peace. It is said, "The wound caused by a sword will heal in time, but the wound caused by the tongue will never heal". A few wounding words from Draupadi led to the Mahabharat-war resulting in destruction of innumerable lives. Gentle speech creates a miraculous impression on the listener because it is full of gentlemanliness, politeness and goodwill, and confers peace and direction. Thus brahmin-saints, the proclaimers of truth and knowledge have contributed to the welfare of innumerable lives by their divine words.

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The first effort in the spiritual endeavour with Gayatri mantra is to clean one's qualities, deeds and nature. Mere discipline of the tongue cannot lead to a change to better speech. Abstinence from speech, truthful pleasant words, good intentions, balanced and a small circle of friends are merely outword treatments. But a combination of excellence within the heart and idealism in actions is the treatment within. Just as onions, radish, liquor and asafoetida produce bad breath upon taking them, similarly if there is imbalance within the heart, them mistakes are also committed in disciplining the tongue. Hence spiritual endeavour by the control of tongue should not be limited to mere control of words, but should also be connected with cleanliness of the heart, both being dependent on each other. Then the change of speech becomes a reality and the recitation of mantra becomes successful and meaningful.

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Achievement of success in any field does not depend on any one factor. Hard work is necessary for success, and although success is not possible without hard work, this alone is not enough. Insight and vision are also required alongwith hard work. If effort is made with insight and understanding and obstacles coming in the way of success are removed, them there is a possibility of success, but this is also is not enough. Alongwith effort, insight and understanding, for success, patience is also required. The result of efforts and eagerness is not available immediately. One has to wait for it. It takes time for the seed to sprout, grow into a tree and develop foliage and flowers. Neither the seed sprouts forth nor can flowers grow before time.

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It is very clear that success does not depend on a single element. It requires extensive support. Wether it is material or spiritual goal, in each field extensive support is required for achievement of the purpose. In the spiritual endeavours for spiritual upliftment, success with mantra is also achieved only after fulfilment of certain supportive requirements. There is power in proven mantras — with their strength many types of miracles and blessings can be achieved. For achieving them, spiritual endeavour is required and spiritual endeavour is not one-dimensional process. It consists of four sections or steps. There are four supports for success of any mantra. — one is the mantra itself where the energy of the word is utilised, second is mental concentration, third is excellence of character and fourth unshakable faith in the desired goal.

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The fickleness of the mind is due to the constant hunger of the organs for gratification. The mind's thirst for gratifying the desires, passions and ego is similar to the helter-skelter running of the musk-deer which is constanthy running after the smell although the musk is within the animal itself. How is mind's concentration possible for achieving success with mantra, although the truth is that the concentration of mind is the most important power in the spiritual field. There is mention in the scriptures of the necessary means for attaining this concentration of the mind, but its success is also related to the resistance to the wickedness affecting the mind. Those who have achieved the proper inner stability necessary for achieving the concentration of the mind, they alone will be able to benefit from the real and deep concentration.

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The strength of the mantra goes on increasing in proportion to the extent of the depth of one's faith in the desired goal. Ambitions develop on the basis of trust and mind's formation is achieved accordingly. The head has to do quite a lot of work . The head also administers the body. The work of giving direction to this head is carried out by the faith and trust within the heart, i.e. the centre of inspiration moves on the axis of this faith. Faith itself is the character. The whole-heartedness and the intensity with which this faith can be harnessed for the meaningful attainment of the spiritual endeavour, the mantra will become that much strong. The miraculous power of the performer will be proportionately profound.

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In most of the endeavours for spiritual upliftment, the chanting of the mantra is involved in some form or the other. This is because the science of the mantra awakens those dormant powers in his heart which take him to the high spiritual goal. In other mantra-processes, rituals have to be performed, but the spiritual endeavour for attaining success in the Gayatri mantra is perfect in itself.

Gayatri mantra alone is capable of conferring all those attainments which are attainable through many and varied paths. Four truths are innate to the success of this spiritual endeavour 1. Word power 2. mental concentration 3. excellence of character 4. unshakable faith.

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The constant hunger of the organs for gratification is the principal reason for the fickleness of the mind. The mind's thirst for gratifying the desires, passions and ego is similar to the helter-skelter running of the musk-deer which is constantly running after the smell. The concentration of the mind is the most important power in the spiritual field, and there is mention in the scriptures of the necessary means for achieving this concentration of mind, but its success is also related to resistance to the wickedness affecting the mind. Those who have achieved the inner stability on the basis of a cleansed view point for achieving the concentration of mind, they only will be able to benefit from the real and deep concentration. They will be able to thoroughly meditate, and will get the opportunity to benefit from the divine capabilities based on whole hearted efforts.

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The purpose for which the spiritual endeavour is carried out should be of a high level. It must not be employed for the fulfilment of selfish material interests. Material happiness is attained through worthiness, skills and diligence and they should be purchased through these efforts only. Spiritual strength should be used for developing one's competence which can be helpful in increasing one's wealth. Inner capabilities should be developed on this basis. The seeker's character and conduct should be kept at a high level. His viewpoint should not be of childish curiosity for displaying achievements and miracles. Instead like a divine person he should be sincerely so dedicated for personal welfare and world's welfare that his soul should become free from desires and take interest in spiritual knowledge.

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In the spiritual field the subtle meaning of the word 'heart' is taken as compassion. The wicked and cruel people are called 'heartless'. This does not mean the presence or absence of the physical heart which is behind the ribs. Instead it means the place of origin of high level restraint, good conduct, clean thoughts, warmth, transparency, friendliness, generosity. If the heart is full of these, other spiritual powers will also grow, develop and bear fruit. If the heart is full of the cruelty of the cemetery and the wickedness of demons, then in such barren land spiritual competence will not sprout and develop. To have deep faith and trust in an additional high level power, in the importance of the soul, the spiritual means, the spiritual process and its end result are also the signs of a person with a heart.

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Many rules have to be observed when performing spiritual endeavour through the chanting of a mantra. The seeker has to be disciplined about his food and conduct. The seeker has to observe celibacy and has to restrain himself with a framework of rules so that he will be inspired to become a man of character, a gentleman and a virtuous person. Anger and malice are prohibited in this process because the mind and the body which produce the energy of the mantra - must be free from dirt. To produce the influence of the energy of the mantra, it is essential that the seeker's organs and his consciousness consisting of mind, intelligence, chitta (that part of the mind which takes part in concentration) and ego be purified. It has been seen that seeker with purity of character achieve success with little penance and chanting of mantra whereas those performing the spiritual endeavour while retaining their faults and bad tendencies achieve no results.

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Although there is so much importance in the power of the mantra, all are not able to achieve that supremacy and they harbour continuous doubts regarding its success. The reason for this is lack of faith and confidence. When a person does not develop the pure and competent character - essential for making profound sentiments innate in the mantra -- the mantra gives only ordinary results. One does not get any extra benefits with it. The work of raising a person to a high level begins with truthfulness in speech and conduct, simplicity and pleasantness and this spreads to all the activity in life. If the "antahkaran" is consistently loaded with the dirt of wrong type of food, conduct, life-style and speech, then howsoever good the mantra and the effort for the mantra, it will not be able to produce any effect.

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There are innumerable benefits from the chanting of the Gayatri mantra. If people take the shelter under this mantra, they will be able to see rays of hope even though they may be afflicted, facing calamities, scarcity or trapped in wretchedness because of failures. People who found their future as full of darkness and were afraid of being trapped in the vicious circle of calamities have found a new enlightenment through this spiritual endeavour. Persons living in want have been seen to be freed from it and people suffering from diseases have been found to be freed from their afflictions. The flames of desires have been found to be quenched and resulting in peace. People who have fallen in their live have been found uplifted with the support of this mantra. Spiritual endeavour with Gayatri mantra brings a new turn, a new change in the thinking and actions of a man.

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God's blessings are also dependent upon rules, organisation and principles. There is no place for injustice or partiality in this. It is not at all possible that God will shower abundant blessings on those doing the worship and severely punish those who do not worship. If such a thing starts happening, there will be sever disorganisation and anarchy in the world. The rule of the necessity of worthiness and diligence for success exists from time immemorial. For this reason people go on making efforts for increasing their competence and collecting the means. If this tradition of maintenance of the proper organisation of the creation becomes topsy-turvy and one's desires are satisfied by the grace of deities, then the organised functioning of universal creation will be certainly turned upside-down. Then no one will increase his competence to be worthy nor will think it necessary to exert for success.

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With the change in the condition of the mind, the situation will be clearly seen to be changing. It is not at all possible that inner reformation does not produce outer improvement. The opposition, non-co-operation contempt etc do not come without reason, there is always some undesirableness as the root cause. Once these are removed, the people in our contact become favorable, become co-operative resulting in the easing of obstacles to a great extent. Progress is nothing but the reduction of unfavourable circumstances and increases in favorable circumstances. The fundamental reason in this is our own character itself. If darkness pervades it, then a number of conflicts will arise and if virtue increases in our character, then the situation leading to prosperity will come naturally.

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The power of the deities is present in the subtle world around us . These deities are not separate powers from God. They are the waves of the same great ocean. They can be said to be the rays of at various levels from the great Sun, which fulfils the purpose of keeping a balanced organisation of the creation. The focal point of their activities is protection of the morality and removal from the roots of immorality.

The blessings from the deities are not received in the form of money and wealth. They themselves are divine and dynamic therefore their blessings will also be divine and dynamic only. The place for the manifestation of the deities is the 'antahkaran'. How many of the divine rays penetrated the antahkaran or the inner self, how many divine inspirations came up - by this supervision can one come to know the measure of the divine grace and the proportionate divine blessings.

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The deities do not shower directly the wealth and prosperity on their worshippers. They confer good inspirations for good deeds. This is the real prosperity. Competence is the other name for it. One who has these properties with him can exchange them - like cheques - at any shop. He can achieve success at any level in any field. The seeker receives inspirations as a result of his worship. The actual blessing from the deity is to adopt good intentions with determination and to develop the courage to put these into action. The real seekers perform the worship, and alongwith it they also accept the divine inspiration showered as divine blessings. The proportion in which they include divinity in their activites, to that extent they go on receiving happiness, prosperity and competence.

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An individual may perform various types of worship etc, but if he does not pay attention to cleansing his soul, then one must understand that his prayers have not reached that deity for propitiating Him. If his prayers had reached the proper place, he would have certainly received the answer and in turn goodwill would come up, discretion arise and indescribable enthusiasm for good deeds would be born, If the life-style remains selfish, and is not able to think of anything except greed, attachment, passions and desires, then it must be understood that the seeker has made a mistake in understanding the fundamental principles of divine worship and he is wandering in the illusion of self-deception. In such a situation, if he has to remain disappointed and complain that his wish has not been fulfilled, nobody should be surprised.

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Atharvaved contains the mention of long life, energy, children animal-wealth, fame, money and divine blessings - these seven benefits with the compassion of vedmata (The Mother Gayatri). There is not even an iota of exaggeration in this assertion. From the news received every day it becomes known that those who have taken shelter at the feet of the Mother have received promising help for becoming free from troubles, increasing the means and achieving success. The main reason in such events is the increase in the virtue in the thoughts and actions of the seeker. If one hears of a mean and wicked man having attained some special achievement, it must be taken as a coincidence and nothing else. The worship of Gayatr and its beneficial results is based on the pure truths and principles of spiritual science.

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